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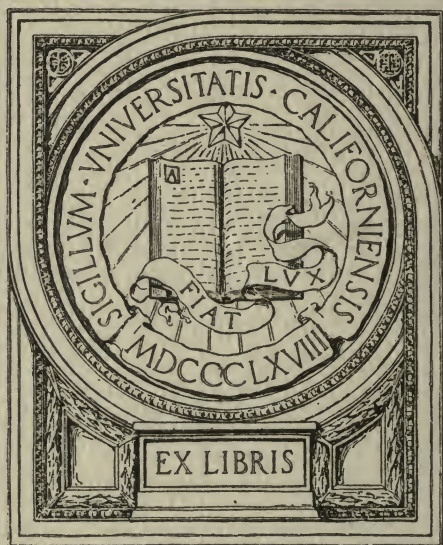
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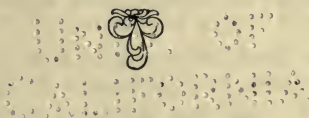
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THE DIVINE NATURE

[From *The Christian Science Monitor*.]

AN ABBREVIATED STATEMENT OF CHRISTIAN SCIENCE AND THE PRACTICE OF CHRISTIAN SCIENCE MIND-HEALING.

EDWARD A. KIMBALL.

Written for Use as Part of a Brief.

Webster's definition of science:

(a) Knowledge; knowledge of principles and causes; ascertained truth or facts.

(b) Accumulated and established knowledge systematized and formulated with reference to the discovery of general truths or the operation of general laws.

Christ Jesus was possessed without measure of accurate, definite knowledge concerning fundamental or divine Principle and law. He demonstrated the eternal verity that the divine law and power are equal to the cure of all diseases. Hence the term Christian Science. It is certain that if Jesus did his work lawfully and naturally he did it scientifically. If it could be shown that it was lawless or in contravention of law; that it was

in defiance of divine or fundamental naturalness, then Christianity would go down in ruins and the works of Christ would be degraded to the plane of spasmodic empiricism.

All the things that have actual being exist at the standpoint of effect in consequence of some substantial cause which has induced their existence. Everything in the universe is a manifestation of some basis, origin, source, foundation, causation, Principle. Man with his intelligence is the phenomenon of a necessarily intelligent cause or creative animus. This primary creative cause is an infinite, conscious, intelligent Being; the only law-maker; the supreme author and ruler of the universe. This Supreme Being, who is infinite good and who hath done all things well, alone may be called Deity. This divinity is the only God.

Man is a state of conscious intelligence or being. The divine plan concerning man provides for him harmonious and satisfying existence and an adequate dominion over his environment. Man governed wholly by God would be sustained in health and prosperity. God has not instituted nor procured disease or kindred ills for the discomfiture of man. They have no part in the divine nature or economy. Sickness is not a natural nor God-ordained concomitant of existence.

The human race, which declares itself to be a fallen race, is in a state of abnormality. Its fear,

sin, disease, insanity, depravity, and poverty are all illegitimate. They are utterly unlike God, and by reason of them, humanity has involved itself in prodigious disorder.

The problem of evil has harassed mankind for ages. Men have sought for a solution of the problem and for deliverance from the embrace of evil, and they have failed. In their endeavor they have had recourse to conjecture, hypotheses, philosophy and materialistic beliefs and to every form of matter, and after all the ages of materialistic theory and practice it is palpable that materialism is not delivering the race from its plight. It is admitted that fifteen or twenty million people die prematurely every year. Having failed of a solution and of deliverance through recourse to matter, humanity has decided that sickness is natural and inevitable, and has resigned itself to the tragic sequence.

Christian Science declares that the problem of disease will be solved, not by materialism, but by Mind; by recourse to pure supersensible Science, and it declares that Mind can and will cope with and eliminate disease. The crusade of Christian Science against disease is predicated partly on the discovery that sickness, as a negation, has no legal or divine right to infest or consume mankind; that its conditions are abnormal; and that it has no inherent or acquired power of continuance. Its manifestation being on a spurious basis, sickness

per se will be expelled as a negation because of the discovery and utility of the power, law, and modus that are equal to such expulsion.

The coexistence of infinitely good causation and power, and infinitely bad causation and power is impossible. Spirit and matter cannot both be primarily causative. Such a dualism is scientifically inconceivable. The attempt of materialism to locate causation in matter has failed to solve the riddle of the centuries, namely: "What is the primary cause or essence of disease?" Christian Science declares that the primary causes of the bodily impairment of the race are to be discovered in the mental realm and that individual and racial fear in its many forms has been the chief mischief-maker. It claims that disease, as a unit, is the effect of abnormal causation and that disease can be eliminated for the simple reason that the cause thereof can be abolished.

Christ Jesus demonstrated the only right way in which to heal the sick. The human race, which has become self-alienated from God and has lost its normal equipoise, can only be extricated from its dire peril and disaster by recourse to the supreme power and law of the universe; the power of God; the power of the divine Mind, which alone is equal to the cure of all diseases. Every other recourse has failed and will fail.

No person can think of anything more important than Principle, law, and power. Without

them there would be no existence; man himself would be an impossibility. If they could be abolished, the universe would collapse in chaos; and yet neither Principle, law, nor power can be cognized by the senses of a mortal. That which is equal to the creation and activity of the universe, including man, is absolutely invisible and impalpable. All that the faculty called the intellect of a human being can cognize is the effect of power and law in concrete form. It is only as a man strides past the limitations of sheer materialism that he gains a supersensible grasp of what Principle, law, and power really are.

The concrete effects of Christian Science practice are easily described by stating that all the forms of disorder in the common kinship of disease, insanity, vice, and sin have been expelled through this practice; but an adequate statement of the modus, including all that refers to cause and effect, and to prevention and cure, obviously would be too extensive to include in this brief outline.

There is an indestructible relationship between the phenomena of the universe and the noumenon which caused them to exist, and this is essential between man and the creator of man. Instinctively the human race has sought to penetrate the so-called mystery of this relationship; to acquaint itself with God "and be at peace." This relationship between divine omniscience and man who

was created and should be in the likeness of God was doubtless referred to by Jesus who said that to know the Father and the son is "life eternal." All genuine Science declares for such relationship between cause and effect.

In this realm of spiritual or mental relationship lie all the phases of activity called revelation, inspiration, spiritual communion and the scientific discovery of Principle and law. It is into this realm that men seek to enter by means of prayer and faith. It is in this realm of fixed, invisible law and power and the utility and availability thereof that Christian Science Mind-healing is operative and manifests its effectiveness through its supreme power over disease.

The ordinary human conception of faith and prayer does not accurately indicate the *modus operandi* of Christian Science healing. The different mental states called faith may be sublime with one person and ridiculous with another. Alike uncertain is that which is designated prayer. Nothing is more true than that most men pray amiss. Much that is called prayer is utterly irrational. The curative impulsion in Christian Science includes all of the best that is termed faith and prayer, but it includes vastly more. Instead of being the prayer of petition, it is the prayer or mental modus of demonstration. It is both prayer, in the highest sense, and answer also. Instead of asking God to interpose and to heal

the sick by way of response to the prayer, the work in Christian Science is in recognition of the fact that all by way of divine nature, law, power, action, privilege, availability, and opportunity necessary to the healing of the sick has ever existed wherever the sick may be and needs only to be realized and appropriated by humanity.

Christian Science declares that in the case of sickness we may have recourse to the divine with absolute avail; not by way of mystery or miraculous defiance of natural law, but by and through the enforcement of law. Christian Science Mind-healing rests upon infinite Principle. All its postulates can be vindicated by faultless, logical argument. The rule of practice is definite, fixed, complete, and scientific. The process of healing, as applied to what is termed the human body, is both reconstructive and eliminative. It invokes a power which, although invisible, was potent enough to create the universe. It overcomes and dispels diseased conditions because they are unlawful, unrighteous and unnecessary, and it is in compliance with the teaching and demonstrations of Christ Jesus, who manifested divine Principle and natural law.

[From *The Christian Science Journal*.]

HEAVEN'S FIRST LAW.

MABEL S. THOMSON. .

POPE'S maxim, "Order is Heaven's first law," has become so familiar as to be almost a platitude, but it is surprising to see how little its absolute truth is realized in the affairs of individuals or of nations, and it would be interesting to know if Pope himself recognized how strictly his statement is in keeping with Biblical teaching. Can there be anything more calculated to bring a sense of perfect order to the human mind than the wonder of a starlit night? As the eye travels over the panorama of stars and planets spread out in what seems to be an infinite array, and we realize that beyond are many other worlds, other suns, other planets, whose distances are measured in such numbers that finite sense reels in the attempt to grasp them, we can but be overwhelmed by the calm, the quiet, the majesty, the unbroken order of that vast multitude "moving in the harmony of Science" (*Science and Health*, p. 514).

The old, old question, asked in every age and still unanswered by any human hypotheses, must again recur: What is man's place in this great

scheme, or has he no place there? That many who tortured themselves with such speculations have found at last the solution to the problem is due to Mary Baker Eddy, the author of "Science and Health with Key to the Scriptures," to whom, if even for that one blessing alone, humanity owes an immeasurable debt of gratitude.

As, through practical understanding and demonstration of Christian Science, the human concept of the universe is lifted even slightly from the material toward the spiritual, the thought of Principle, hitherto supposed by the majority of people to be a vague idea which concerned students of science, but with which the "man in the street" had nothing whatever to do, takes a more prominent place, and the general belief that man is a creature of chance gradually gives place to the conviction that man and the universe are alike governed by divine Principle. Further, if the Scriptural description of man be true, he is not only the highest and most complete manifestation of Principle, or the Father, sustained in the one unchangeable law and order which governs all the ideas of infinite Mind, but, as we learn in Science and Health, he includes "all right ideas" (p. 475). If this is the ultimate to which our sense of man and his place in Mind has to attain, it is obvious that we have a long journey before us, and that we shall do well to see that we are at least making a start in the right direction.

In an illustration taken from the most scientific of all the arts—architecture—the prophet Isaiah gives a very emphatic declaration of the scientific order which prevails in the kingdom of God. In the 28th chapter the prophet describes the foundation stone which is to be laid in Zion. In that spiritual building there will be no haste, nor confusion, nor disorder, because judgment will be laid “to the line, and righteousness to the plummet.”

It is perhaps a surprise to many who have flattered themselves on their sense of system and method, to find when they begin to travel towards this kingdom, in the light of Christian Science, how much diligence, promptness, and perseverance is required to keep their thoughts in order. Their first effort has to be that of learning to think right on every subject, to think in an orderly manner, instead of being swayed by impulse or sentiment. This one discovery alone will perhaps show how far the religious teachers of the past have been from realizing the necessity of systematic, accurate, and orderly thinking as a preparation for the establishment of the kingdom of heaven within.

Truth demands orderliness, and it often requires many months of alert work upon the part of the student of Christian Science before he can eradicate the habits of exaggeration, prevarication, slipshod thinking, and inaccuracy which have

characterized mortal thought and its expression. Falstaff's thirty men in buckram with whom he fought for an hour by Shrewsbury clock, stand as a warning at which every one laughs, but which many do not heed. And yet it would be impossible to enumerate the discords, disasters, and failures which could be traced to some want of order in thought or word.

If, then, "order is Heaven's first law," it follows that those who are endeavoring to aid in the establishment of the kingdom of heaven on earth, must manifest in their thoughts and lives the same orderliness as is manifested in that harmonious and immutable sequence of cause and effect which even the human concept has grasped in its sense of numbers, of notes, and in the ordered "rolling of the spheres."

[From *The Christian Science Sentinel*.]

THE KNOWLEDGE OF GOD.

ADAM H. DICKEY.

WE read in "Science and Health with Key to the Scriptures," by Mary Baker Eddy, that Jesus defined everlasting life as "a present knowledge of his Father and of himself,—the knowledge of Love, Truth, and Life" (p. 410). It follows, then, that what man knows of God constitutes his being: his knowledge of God is his life; hence the individuality and consciousness of man consist of his knowledge of his creator. From this premise we conclude that if his consciousness includes anything which is unlike God, unlike Love, just to that extent he is not reflecting or expressing the true life.

"Josh Billings" is credited with saying, "What's the use of knowing a whole lot, if what you know isn't so?" No use! To fill our thought with that which is untrue is only to burden ourselves with false beliefs that must eventually be discarded—cast out. Sooner or later each individual must eliminate from his consciousness every thought that is unlike God, for these beliefs serve only to retard and hinder the development in his consciousness of the real man, the true

image and likeness of God. Paul said: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." We must stop admitting to ourselves the presence, power, and reality of so-called material conditions, and keep our minds filled with the truth about God and man.

This knowledge of God is not an intellectual accomplishment; we can know God only as we entertain the right idea of His creation and love our neighbor as ourselves. Love is the divine Principle of the universe, and "the government shall be upon His shoulder." Only as Love is at work in our consciousness, only as we make it the dominating influence of our thoughts and acts, are we Christian Scientists.

[From *The Christian Science Journal*.]

THE ONLY BEGOTTEN SON.

ERNEST C. MOSES.

And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn.—EXODUS, 4: 22.

IN these days of rapidly-increasing Biblical research, many students of the sacred writings are misled in their attempts to ascertain man's true status in the universe, through a general misunderstanding of the teachings of Jesus respecting his relation to the Father—to "your Father" and "our Father," as he often chose to express his genuinely universal concept of God's relation to man.

Scholastic interpretations of the Scriptures seem to darken and obscure the true significance of the statements found in John's Gospel and First Epistle, which refer to Christ Jesus as the "only begotten Son." According to traditional interpretation Jesus is represented as having been the singular and only son ever begotten of God, thereby ascribing to Deity the mortal qualities of discrimination and limitation. Students of our text-book, who have been enabled to demonstrate some understanding of divine Principle, have learned that the use of the word "only" in

connection with "begotten Son" is intended to signify that Christ is the "spiritual idea of sonship" (Science and Health, p. 331), the perfect expression of Mind, of eternal infinite Principle; that Christ represents the true ideal of man, or son, begotten by the Father; that this true son is "only begotten" in the sense that no other kind of son was ever created or revealed by God.

In the beautiful "Christmas Sermon" in "Miscellaneous Writings," Mrs. Eddy states that the understanding of the Christ, the spiritual idea in Christian Science, will ultimately "reveal man collectively, as individually, to be the Son of God" (p. 164). This scientific statement of the truth which the clear spiritual perception of our revered Leader has enabled her to advance and maintain, clearly corroborates the teachings of Jesus, who knew his own status in Truth, and who also knew that all the children of God are one in Christ, as attested by his words: "That they all may be one; as thou, Father, art in me, . . . I in them, and thou in me, that they may be made perfect in one." Paul very accurately comprehended the Master's declarations of the oneness of God's offspring, when he said that in Christ "there is neither male nor female: for ye are all one in Christ Jesus."

The command of Jesus to his students, to call no man by the name of "father," and his imperative charge that they should be perfect, even as

their Father in heaven is perfect, were unequivocal announcements not only of man's deific origin and relation to God, but also of the perfectibility of man as the spiritual expression of perfect Mind or Principle. His unerring spiritual perception enabled him to declare in positive terms a sonship for man which thrust aside all theories of material origin, with their claims of physical generation and kinship, and to announce the true generic status of man and woman as the offspring of God, "belonging to no lesser parent" (Science and Health, p. 529).

Jesus taught that all who are "born of the Spirit" are equally the sons and daughters of God, having equal rights and power, having access to the Father, equally begotten, as attested by his imperishable statement of man's divine right to manifest good, thereby reflecting the same Principle which he manifested,—“Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” The Scriptures are, therefore, authority for his proclamation of man's power to do the works which he accomplished by an understanding of the Principle and spiritual idea which he revealed.

We find no record of any statements made by Jesus in which he declared that he was the “only begotten Son” of God. On the contrary, he

taught that the Christ which he manifested to humanity as "the way, the truth, and the life," was the type and model for teaching and practice which would enable all men to demonstrate and know the truth which destroys the illusions of mortality. There is no other name given among men whereby we can be saved from the errors of material sense.

In the six different narratives found in the three Gospels of the exaltations of Jesus,—first when he was baptized by John the Baptist, and afterward at his transfiguration, when he led Peter, James, and John into the higher altitudes of spiritual consciousness,—it is clearly shown that the irradiance of his own spiritualized thought unveiled to them the truth concerning his relation with the Father. The Gospel writers afterwards recorded the realization thus imparted to the disciples as a divine message, in which all the narrators agree as to the import of the revelation: "This is," or "Thou art my beloved Son;" thereby giving consonant testimony as to the substance of the messages or revelations. It was not "my only begotten son," nor "my only son," but "my beloved Son: hear him;" and "my beloved Son, in whom I am well pleased."

Some translators and commentators accredit the statements contained in John 3: 16-21, to Jesus. Others maintain, with more probability, that these words are a commentary by the evangel-

ist upon the preceding statements of the Master. But in either case the two references to "the only begotten Son" contained in this section, as seen in the light of Christian Science, stand as further evidence of the fact that the Christ which was revealed to human consciousness through the man Jesus, was the representative ideal of the only offspring of the Father, and that man in Science is the likeness of the Father,—is spiritual and perfect. The earnest student in Christian Science knows that the real man is not, never was, and never can be, mortal. (See *Science and Health*, p. 475.)

To say that the definitions of the real man which are given in the Christian Science textbook are incorrect because they are not generally understood, would be tantamount to stating that the words of the Master on this subject are likewise incorrect, for Mrs. Eddy's statements of the nature of the true man are in perfect consonance with the assertions of all the New Testament writers concerning man and his relation to God. When Jesus declared that the flesh profits nothing; when Paul stated that the children of the flesh are not the children of God; when John declared that the material world and its children (expressed by "the lust of the flesh, . . . and the pride of life") are not of the Father, they placed an uncompromising denial upon the lie which would forever shackle

man and woman to mortality, and thus rob them of man's spiritual birthright as the only begotten Son of Spirit, God. These denials of the false claims of material sense were accompanied with positive affirmations of that true sonship which appears in Christ when we know "no man after the flesh." When we deny the false sense of self, take up our cross and follow the Christ, the path must ever lead to that supreme moment wherein we awake to note the unbroken continuity of Life at-one with its only begotten spiritual idea.

The statements in the New Testament as to God's "own Son" are often incorrectly taken to refer to God's only Son, in a human sense of singularity. This erroneous usage seems to arise from an intermixture of terms caused by phonetic similarities and by imperfect familiarity with wholly different passages which refer to "own son" and "only begotten son." This error also proceeds from careless inference and a lack of precision in making quotations. Its common acceptance and circulation attest the blindness of human belief in accepting any theory without asking if its premises conform to the standards of Truth.

When John characterized the Christ, in the first chapter of his Gospel, as the "Word" made flesh, and referred to his glory as "the only begotten of the Father, full of grace and truth," he cer-

tainly did not refer to an only son in a humanly unique sense. Had he ascribed this exclusive relation to Jesus he would never have declared in his First Epistle that immortal fact which is read and increasingly realized in our Sunday services, "Now are we the sons of God."

The student of the Bible may search the Scriptural writings from Genesis to Revelation, and according to Young's analysis he will find the term "only son" used but three times,—once in Genesis, in Jeremiah, and in Zechariah, and then solely in connection with human ties, but never in connection with the Christ, or Jesus.

The elucidation and understanding of these scientific facts by no means detract from the might, beauty, and majesty of the life and works of Christ Jesus. On the contrary, the growing comprehension of the divine Science which his teachings and demonstrations first brought to light, enhances our love and admiration for the one of whom our revered Leader says, "Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah,—the divine idea of God outside the flesh" (Science and Health, p. 482). Only by demonstration of this true ideal of man are we enabled to follow the Master in an unwavering acceptance of the truth which clears our consciousness of the false claims of error, elevating it into its native realization of the same healing

Love which unceasingly calls the children of Israel up out of Egyptian darkness into the promised land or realm of Life, light, and harmony.

This whole subject will be better understood if we consider the statement in the first chapter of Hebrews, "When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him;" also John's reference, in the first chapter of Revelation to Christ Jesus, as "the first begotten of the dead." To these we may link Paul's well-known statement concerning the Son, "that he might be the first-born among many brethren." The essential truth herein taught will be better understood as others are "begotten of [or from] the dead." Then we shall know, as did the writer of the epistle to the Hebrews, that "both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

[From *The Christian Science Sentinel*.]

MAN AND BODY.

WILLARD S. MATTOX.

THERE are many serious misconceptions of Christian Science, and among them must be enumerated the supposition that it teaches that we have no body. Many critics have asserted this, and many beginners have worried over it until they saw the truth and realized that Christian Science teaches no such thing. Christian Science is not a doctrine of annihilation. It does not wipe out anything that really exists. It could not if it tried, but it does not even try. Divine metaphysics does not deprive a man of aught that belongs to his real being. On the contrary, our text-book says "consciousness constructs a better body when faith in matter has been conquered" (*Science and Health*, p. 425). It should be understood, however, that body and matter are not identical, synonymous, or suggestive, the one of the other.

Whatever of denial enters into the statements of Christian Science comes there to destroy a false belief. When the false belief disappears there is nothing left to deny. Truth is conscious only of what is true. Truth's very presence and

all-efficiency is the only denial of error which it is possible or necessary for Truth to make. We are accustomed to associate a vigorous denial of error with our affirmations of the concord of being, but this association arises only because we still seem to be conscious of something which needs to be denied.

It may be said, then, that Christian Science is emphatically a religion of affirmation. It affirms that all good is, here and now. It affirms the truth about God, man, and the universe, about Mind and body, about law and government. It declares that whatever is real about our being, God made, and that therefore it must be good, and that what God did not make is not real and has no actual existence. Man's individuality or identity is his true being, and it would be impossible to rob him of his God-given individuality and identity. Christian Science has not come to destroy but to fulfil.

A right understanding of what constitutes man's being involves a comprehension of substance. Material sense accepts only its own concept of substance; that is, matter. It cannot possibly conceive of an idea as substantial. This would be intangible, inconceivable, even absurd, to material sense. So, then, whenever a statement is made concerning man's being, material sense immediately outlines matter, thinks of pounds avoirdupois, and from this erroneous

standpoint seeks to quarrel with a statement which was never meant to embrace or designate matter.

The fundamental statement of Christian Science includes the declaration that infinite Mind *is*. The office or function of Mind is to think, to be mentally active. A mind which does not think, which is not active, which is dormant, or stagnant, is no mind. That which characterizes Mind is its capacity to think. We speak of Mind, and immediately we think of Mind's activities, of consciousness. We may say, then, that infinite Mind must express itself; and that its expression or embodiment consists of its ideas, which are necessarily like itself. (Science and Health, pp. 302, 477). This teaching as to Mind and its manifestation is sustained by the spiritual account of creation, as given in the first chapter of Genesis. "And God said, Let us make man in our image, after our likeness." If mortal man, with a diseased and limited matter body, is this image and likeness, then God as his originator must bear the general contour and similitude of the matter body, a thought too shocking to admit for a moment.

Organization and matter go hand in hand. When we speak of one, the other is always suggested to our thought. We do not think of Spirit as organized, or outlined, because organization means limitation, and the basic statement of Christian Science is that Spirit, Mind, God, is

infinite; that is to say, without limitation or organization. The material body, then, with its elaborate organization, can give us no correct idea of the reflection of infinite Spirit. The material body is a false sense of being, a material or perverted view of a spiritual reality. When this view is changed, the truth about man will be apparent. Mortals believe in a world made up of organized matter, peopled with personalities. Christian Science reveals a world of spiritual substance, peopled with spiritual ideas. When we exchange "personality" for "individuality," we reach a scientific basis, and begin to get a glimpse of man. Our Leader says, "To scientifically impersonalize the material sense of existence—rather than cling to personality—is the lesson of today" (Miscellaneous Writings, p. 310). Paul says practically the same thing when he pleads with us, "Be ye transformed by the renewing of your mind."

The hope of immortality, which is latent in all consciousness, would be unhappily placed if it had no surer foundation than matter, but there is much consolation and everlasting hope in the reasonable and demonstrable teaching of Christian Science with respect to man's individuality and immortality. The belief that matter constitutes our selfhood, that material organization is necessary to carry on the functions of being, that man is corporeal and limited, is responsible for human

discord and bodily suffering. Christian Science teaches a simplicity of existence and an integrity of individual being which rest upon the declaration that man cannot be separated from God, for "in Him we live, and move, and have our being."

[From *The Christian Science Sentinel*.]

UNITY OF ACTION.

WILLIAM D. MC CRACKAN, M.A.

PETER was by occupation a humble fisherman, while Paul was a man of learning, of the proud sect of the Pharisees; yet these two men, so dissimilar in education and association with the world, learned to display unity of action of the highest and noblest type in healing the sick and sinning. The understanding of the one God whom they worshiped enabled Peter to heal the lame man at the gate of the temple called Beautiful, and to say to the noble woman whom they called dead, "Tabitha, arise." Through this same understanding Paul, when shipwrecked on the island of Melita (modern Malta), was able to shake off the viper which had fastened itself upon his hand and to remain unharmed; likewise, to heal the sick father of the chief man of the island.

It is recorded that when Jesus called upon Peter to follow him, he straightway left his nets and became a close companion of the Galilean Prophet; whereas Paul may not have known the great Teacher personally, and at one time considered it his duty to persecute and slay the fol-

lowers of Jesus. Yet in Science these two men—the fisherman and the scholar—exhibited true unity of action, because they learned to reflect the healing power of Truth to suffering and sinning mankind. Furthermore, it is helpful to notice that although Paul had “made havoc of the church,” yet this atrocious conduct was not remembered against him for evil by the members of the struggling church after he had once taken his stand in behalf of Truth. We read that there was some natural distrust of him at first, when he suddenly joined the ranks of his former victims, but no expression of hate or revenge is recorded.

The understanding of the only true God brings with it a complete obliteration of past injuries, injustices, oppressions, and grudges,—a true forgiveness, a perpetual reconciliation. As one acquires the consciousness of good and holds fast to it he loses the consciousness of evils which once seemed hard to bear. A hush falls upon those who enter into the presence of God, stilling the tumult and strife of personal grievance and producing a calm wherein only the “still small voice” of divine Love can be heard. Mrs. Eddy states, “The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin” (*Science and Health*, p. 241). This is the devotion which is capable of bringing about unity of action among

persons who display differing characteristics due to temperament, education, environment, and experience. This devotion supplies the central motive governing all the members of a Christianly scientific organization. To heal, using the word in its broadest sense, is to be about our Father's business.

All the manifold activities of The Mother Church and its branches center in the healing motive. The several ways and means instituted for placing the understanding of Christian Science within the reach of those who are ready for its acceptance, are just so many avenues for healing. First and foremost, the text-book of Christian Science, and our Leader's other writings, elucidating the Scriptures, fulfil this glorious mission. Then all the other activities represented by class teaching, by our church services and testimonial meetings, by the reading-rooms, the Christian Science periodicals, the committees on publication, the lectures, etc.,—all in their several ways are designed to heal. And how wonderfully these ways are meeting and mastering specific phases of ignorance and sin!

When this central motive, this true devotion, is kept pure and unsullied, the foundation is laid and kept intact for a Christian Science society or church. Its members, though representing types as dissimilar as Peter and Paul, can then cooperate under the one Mind, and thus do their

part in evangelizing the world. What a glorious prospect is even now unfolding itself before the whole of Christendom, when men and women of every name and nature shall find their joy in this genuine devotion, this unity of action,—when every theologian shall voluntarily surrender the traditions of scholastic theology in order to become as a little child, when every physician shall relinquish his trust in the action and reaction of drugs to heal, because he has discovered an unfailing remedy for all ills in the divine Mind, and when the natural scientists, versed in the seeming laws of matter, shall rejoice that the beneficent law of God is above all; when every man of business shall prosper because he prefers the kingdom of God and His righteousness to material wealth; when every politician shall be willing to sacrifice his power of personal control because he esteems more highly the rights of others; when the school-teacher, the actor, the painter, the sculptor, the athlete, each in his way, shall heal by overcoming limitations and setting up the standard of perfection.

This healing unity of action has already begun its work. It is circling the earth; and as it advances it brushes aside into deserved oblivion all the petty misunderstandings, selfish motives, eccentric ambitions, subterfuges, plots, and plans which have heretofore divided men into hostile factions by separating them from God.

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